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cast me off forever." After a few moments he observed, "my pain of body is very great, but I bless God for sanctifying it to my soul, and making it the means of preparing me for death." His friend then asked him, whether he was really prepared for death, and whether he could say, Come Lord Jesus, come quickly. —Raising his eyes to heaven, he exclaimed, "Come Lord Jesus, come now." His friend, together with the rest in the room, then sang the following beautiful hymn: "When I can read my title clear," &c. and when they came to the two last lines, he joined in singing them, and notwithstanding his extreme pain and weakness, sang louder than any of the rest— "And not a wave of trouble roll, Across my peaceful breast." In consequence of this great exertion, he was nearly exhausted, and appeared as if departing, to realize that peace of which he had just been singing with so much rapture. He soon however recovered, and looking at his wife, very affectionately observed, "my dear, those words are so precious, that I could not help joining in singing them, but I am now going."—Here he closed his eyes, and his friends unwilling to disturb him, withdrew.

The last time I saw him, he was too weak to say much—I endeavored to strengthen his mind for his last conflict, by presenting to his view the all-conquering Saviour, through whom he might be enabled to exclaim "O death where is thy sting, O grave where is thy victory?" and whenever I mentioned any of the promises of God, he would lift up his hand in token of his delight, but most particularly would he manifest his joy, when any thing was said of Jesus Christ. Before I left him, I asked whether I should go to pray with him—He answered, "Yes." Whilst at prayer he appeared to be much engaged, and frequently he would say, "O dear Jesus—O precious Redeemer." When leaving him, I observed, I hope we shall meet each other in heaven—He gave me his hand, and after praying for the blessing of God upon me, he replied, "I indeed hope to see you where we shall never part."

Several days before his death, when observing his wife weeping he said, "O do not thus distress me—do not weep;" and referred her for consolation, to Jer. xlix. 11. Leave thy fatherless children, I will preserve them; and let thy widows trust in me."

He said very little the day before his death, and what he attempted to say, was uttered with great difficulty. But just before his departure, to the astonishment of all in the room, he cried out with a loud voice, "O happy, happy Canaan—I would not give up the glories I behold, for ten thousand worlds;" and then sang the following hymn.

On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.
O the transporting rapt'rous scene,
That rises to my sight,
Sweet fields array'd in living green,
And rivers of delight!
All'er those wide extended plains
Shines one eternal day;
There God the Son forever reigns,
And scatters night away.
Fill'd with delight, my raptur'd soul
Would here no longer stay;
Tho' Jordan's waves should round me roll,
Fearless I'd launch away."

The Rev. Mr. Patterson, who visited him a few hours before his death, told me, that when he asked him on what his hopes were fixed—He exclaimed with much animation, and confidence, "none but Jesus, none but Jesus, none but Jesus." O who can help saying, "Let me die the death of the righteous, and let my last end be like his."

I have already perhaps occupied too much space, yet permit me, before I close, to say a few words to Universalists—My dear readers, I would address you affectionately and with an ardent desire for the salvation of your souls. What is your doctrine good for, if it is unable to support you in a dying hour.—That it is unable to afford comfort in that hour, when most of all it is wanted, we have had many proofs—the case mentioned in the second in the N. L. within a few months, and in both instances, it was explicitly declared to be unable to afford any consolation. Hear the voice of him of whom we have been speaking, who, but a few days before his departure, in a conversation with a Universalist observed, "I have tried Universalism; but indeed I could not die in that belief." O methinks, if your consciences are not completely seared, if your hearts are not more impenetrable than the adamant rock, had you witnessed the expression of his dying countenance, and the earnest manner in which he urged his friends to renounce that fatal doctrine, you would have received an impression, which would have caused you to renounce Universalism forever. O that God would enlighten your minds to perceive the truth, before your eternal destiny is unalterably fixed. O that he would dispose of you now to repent of your sins, and render the honour to Jesus, which as God, he justly commands.—And then, having your trust in the omnipotent Saviour, your faith shall remain unmoved in death, and shall inspire you with holy confidence in the last day, when Universalists shall shrink from the rise of the omnipotent Judge, and call in vain, upon the rocks to hide them from his holy presence.

March 15th, 1825.

MISSIONARY.

THE CAUSE OF SIX HUNDRED MILLIONS.

[From a Discourse by Rev. Dr. Blythe, of Kentucky, at the opening of the Synod in that State.]

"The Church has assumed to herself the sublime and god-like work of enlightening the world. This is one of her most interesting attitudes."

"Among all the countless millions who have peopled our world during 6,000 years, only two men have been found, who have probably indulged the chimerical hope of conquering the world by arms. The madmen of Macedon and of Corsica, have both passed away, and with them have perished their projects. Now, the idea of subjugating the world to the control of PRINCE EMMANUEL, is one that plays warmly about the heart of every true son of the Church. Prince Gallatin, Lord Gambier, Elias Boudinot, and their countless fellow labourers, have but nerved and put into operation the faith and hope of Newton, of Addison, of Tillotson, of Doddridge, and of thousands such men. Modern Christians are applying active labour and effort to those things which were but in prospective and hope to our forefathers. That the subjugation of the world to the faith of the gospel, is a

high assumption, an imposing attitude of the Church, we are willing to grant; but that it is a chimera, we do positively deny, and hope to prove presently."

"To the Church, I this day solemnly address myself. I call upon her to come and survey again the elevated ground she has assumed. It is too late now to talk of difficulties. To the declaration of her Lord, 'YE ARE THE LIGHT OF THE WORLD,' the Church has returned her solemn and deliberate AMEN. 'Yes, Lord, we know that we are the light of the world, and the world we will enlighten. We will roll back upon guilty infidelity, in full tides of Gospel blessedness, the scoffs and contempt she has cast upon our efforts. We will penetrate the cave of Mecca with the light of heaven. We will spread a Gospel day through the almost interminable darkness that lowers over Asia and Africa. We will carry again to the family of Abraham, that lamp which they extinguished with the breath of malice.' Nor are these mere boasts of words. The Christian world are in some good degree alive. The Church is beginning to put on, not only her beautiful garments, but her whole armour. She pours floods of tears over the impenitent sinner. She commiserates the heathen—she enters the abodes of wretchedness—she exults in the triumphs of the Cross—she mourns over the waste places of Zion—she trains up her sons to be Christian heroes—she nurses the schools of the prophets—she multiplies Bibles by millions—she sends her dauntless Missionaries wherever they are called for—she prepares asylums for converted and persecuted Jews—she goes into the highways and streets, and fills her sabbath schools with myriads of children—knowing that the silver and the gold are the Lord's, she devotes her millions to the support and spread of the Gospel—she covers up party spirit with the mantle of charity, while she contends earnestly for the faith once delivered to the saints—and from her humblest knees, she is ever saying to her Lord, 'thy reign come, and thy will be done, upon earth as it is in heaven.'"

Under the second general head, "the duties of the church," are found the following practical and excellent remarks.

"We do not hesitate to say, that no family is at all furnished with the means of grace, that is not furnished with a religious newspaper; and we long to see the time, when the pastors of our Churches, after having ascertained the presence of a Bible in each family, shall next feel themselves bound to inquire for the presence of those weekly or monthly magazines, which herald the triumphs of Messiah's kingdom, and bring practical Christianity to the eyes and feelings of our children. What family among us is without a political newspaper? And how many hundred Christian families never see a religious register of any kind? Is politics then of more importance than religion? Is it of more importance that the minds of our children keep pace with the politics of the world, than with the triumphs of the Mediator's kingdom?"

"Another duty on this subject presses itself strongly upon our mind. We all know that there are thousands and tens of thousands of associations in the Church at this moment; they are differently denominated, but their object is one and indivisible. It is to promote the coming of the reign of Christ. Now, I think no proposition is susceptible of more distinct proof, growing out of our very nature, and drawn from obvious Christian duty, than that every child, in every Christian family in the whole Church, should be a member of some one of these associations. And to me it is a mystery, how Christian parents can employ themselves, in putting their children forward in the world, as it is called, and utterly neglect to pursue that course with their children which would so obviously tend to blend their feelings and interests with that cause which involves all worldly and all eternal interests. I know of no mean of grace, that at so tender a period addresses itself so powerfully to the feelings of children as this. It is making them feel that they are co-workers with God and earn their daily bread. It is giving them an elevation and a stand in society which cannot fail to have the happiest effect upon their moral and social character. Let not the matter of expense be pleaded by any person. There is not one child in ten thousand, even descending down to the poorest orders of life, nor one in fifty thousand, that might not, by proper care and management on the part of parents, be taught, either to make or to spare one in each year, than would constitute a membership in some society of this kind."

From the Religious Intelligencer.

LETTER FROM DAVID BROWN.

Through the kindness of a valued correspondent, we are permitted to publish the following letter from David Brown the Cherokee preacher, to a friend in Fishkill, N. Y. dated—

Talony, Cherokee Nation, Nov. 1st, 1824.
Dear Friend,—"Since I had the pleasure of seeing you, I have passed various and some very unpleasant scenes. My transition from one place to another has been the cause of my silence. Thus far the correspondence that I held with my numerous friends has been almost suspended. No letters have I received from your part of the world since my arrival in the Cherokee Nation. It is presumed however that my friends do not know where I am. I wish now to resume the pleasant correspondence formerly held with you and my friend in Fishkill. Be assured, that neither time or distance shall cause from my bosom an affectionate remembrance of the many kind offices and favors you had the goodness to bestow upon me when in your country. Since I left Andover my travels have been extensive through the wild and howling forest.—On both sides of the Mississippi I have travelled. I have just come a journey of six hundred miles. I had to swim some rivers on the way. I left Dwight in the month of September last. The primary object of my visit to this country is to attend the National Council now in session at New-Town, about thirty miles south of this place.

The posture of National as well as Missionary affairs in this country is very favorable. Equitable and wholesome laws are enacted by the council to protect and to regulate the conduct of the people. There is a National Academy in contemplation. Some Cherokee gentlemen have already subscribed one thousand dollars to aid in erecting the necessary buildings. There will also be a National Library at New-Town, the Metropolis of the nation. In different parts of the nation numerous Cherokees have embraced the Christian religion. I usually preach in the sweet language of Cherokee.

I lately passed through Creek Path, and visited the grave of my fond sister Catharine, who is now I hope in the peaceful kingdom of Christ.

I shall remain a considerable time at Creek Path, where I shall expect to receive a letter from you.

The Lord our Saviour remain and abide with you forever. Yours very respectfully, DAVID BROWN.

G. M.

LETTER FROM A FEMALE MISSIONARY.

From the Western Luminary.

The following unaffected letter from Miss Fanny Goodridge, formerly of Lexington, Ky. will be read with interest by the friends of Missions. She is a missionary teacher, at a station in the North West, among the American Indians, under the care of the Baptist church.

"Carey, St. Josephs, January 19th, 1825.

Dear Brother and Sister,—When I last wrote to you, the good work of God had just commenced in our mission family. I am rejoiced to tell you that it still continues. Never did I see the power of God so conspicuously displayed in any former revival of religion, as it has been of late in this family. To hear the Indian children relate the exercises of a true penitent (some of whom could not speak English at all, and others not very imperfectly) to hear them tell what bad hearts they had, what great sinners they had been—that they were afraid to shut their eyes in sleep, lest they should awake in the bad place; and then hear them say they had lost their burden of sin and guilt—to hear them tell how precious Christ appeared to them, that they hoped he had pardoned their sins, has been truly affecting and comforting. The small children are seriously concerned. Some we hope have experienced a change of heart, who have not yet been baptized. Ten were baptized in six days, viz. the

Black Smith, one an old man, a German who assists in the work of the kitchen—he has been brought up as ignorantly as the poor Indians, who roam these forests; he gave a very great and satisfactory evidence of a work of grace—8 of the Indian children, the eldest 20 years old, the youngest 11. I think it would be pleasing to you to hear the exercises of one or more of the children in their own words. The following is a literal specimen.

"When you baptize me, French, then I think I was very bad too—I thought I would quit every thing that is bad, and sometimes I forget it. Then I be very sorry, then I think I will be good, and I come to where the boys play, and say something bad, and I do bad too. Sometimes it seems like somebody speaks to me, and say, never mind, you need not be good now, it will do by and by. Sometimes I feel sorry, and I try pray; I can't pray; and I get down on my knees to pray, and then I feel ashamed, and I can't pray; my heart seems very bad, and I thought nobody so bad as me; and it seem like I see all my wickedness, and it all come upon me, and I feel like I was sinking down to the bad place. Last Friday I was in the kitchen; I feel bad, and I go out in the night and stand by myself a long time, and feel so sorry for my sins, and it seem like they all come on me; there I try to pray; I can't pray; then just say in my heart, Lord take pity on me, and it seem like he did not hear me, and would not forgive me. I stay there a long time and cry. Then after that, while I stand there, the heavy was all gone and I feel light. Then I go in the school house to prayer, and when they sing, it seem like I never heard that before; my heart feel very glad. I don't feel happy all the time, sometimes all seem dark. To-day I feel very well. 'Do you love God, my son?' 'I don't know, I ought to love him, but I am so wicked I cannot love him as I want to.' 'Have you thoughts about Jesus Christ?' 'Yes sir.' 'What did he come into the world for?' 'To keep us from going to hell—to save us poor lost sinners.'"

The above account is written as nearly in his own words and style as possible.

The children, instead of spending their evenings in play, read the Scriptures, sing and pray. Some of the neighbouring Indians are serious. O that the good work might spread among the poor Indians; that this wildness in a spiritual sense might bid and blossom like the rose.—Surely the set time to favor Zion is come! Never did I realize so sensibly the blessings of revival. May we be enabled to praise the Lord for his goodness & his wonderful works to the children of men!"

REVIVALS OF RELIGION.

From the N. Y. Observer.

REVIVAL IN ORLEANS, N. Y.

The Rev. Daniel Nash, who was employed by the New-York Domestic Missionary Society, to labor for six months in the town of Orleans, Jefferson county, N. Y. makes the following report.

"I have spent 26 Sabbaths in all 162 days, amongst the people of Orleans. I have preached 163 sermons, attended 58 conferences, and prayer meetings; 16 meetings of the church session; 5 meetings of society; 3 funerals; 1 meeting of the Bible department; and celebrated 2 marriages. In that section of the town where I have laboured, 37 have obtained the hope of salvation, by grace, through the blood of the Lamb. A part of them have united with the different denominations; the residue have, as yet, made no public confession. I have received 16 to the fellowship of the church; baptized 2 adults, 5 children, and administered the Lord's supper 6 times. I have also made 448 family visits."

"The people of Orleans are industrious, but poor. Their settlement was begun about 6 years ago on land not then claimed by any body, and chiefly by poor men with families. They have made great improvements, and have begun to live comfortably; but now their lands are claimed; and if their landlord should be severe with them, it is probable that many will be obliged to leave their habitations. The Presbyterian church has 107 members; & it is expected that a few more will soon be added. The people of Orleans are probably as willing to help themselves as any other people in similar circumstances; but it is not probable that they can immediately settle a minister. They need encouragement. There is still some serious antipathy amongst them: a few pray fervently, and we find here and there one coming into the kingdom."

In a prospect to his letter, Mr. Nash states that a Society has been formed in Orleans, auxiliary to the United Domestic Missionary Society, and that \$12 have already been contributed.

REVIVALS IN LOWVILLE AND MARTINSBURGH.

The Rev. Phineas Camp writes from Stow-square, in the town of Lowville, Lewis county, (N. Y.) under the date of Jan. 3d, as follows:

"Stow-square, the place where I labour, has lately been singularly blessed by the Great Head of the church, the church having received an accession amounting to 56 souls; 20 or 30 more are expected to join. I have also to add that a revival of religion has commenced in Martinsburgh, an adjoining town, where the Rev. David Kimball labours one half his time, and where I am urgently requested to labour, supplying the desk, a part of the Sabbaths vacant. The season is to that people highly important. They hope to gain strength from this refreshing, sufficient to support the Gospel amongst them the whole time. I have also the pleasure to add, that there are favourable indications of a gracious work in the village of Lowville, lying between Mr. K. and myself, and where he has laboured half of the time for a few years past."

REVIVAL AT LOCKPORT, N. Y.

The Rev. Aratus Kent, one of the missionaries of the U. D. M. Society stationed at Lockport, in a letter to Peter Hawes, Esq. of this city, dated the 15th of March, says, "You will be gratified to learn that 22 are propounded for admission to the church the next Sabbath, that the work of God's grace is still going on here, 2 or 3 having obtained a hope within the last ten days; and that in Cambria, a town adjoining, there is a good work begun, 8 or 10 having quite recently come out from the world and devoted themselves to the service of God."

N. Y. Observer.

FEELINGS OF A NEW-BORN SOUL.

From the Utica Recorder.

MR. HASTINGS—I have been favoured with the perusal of a letter from a gentleman at Lockport to a friend in this village. With permission I send you a few extracts, which may, perhaps, be interesting to the readers of your paper.

"I feel a radical change in the disposition of my heart; and in some measure, my obligations, to love, serve and obey that Saviour who hath purchased me with his blood. O, the admiration that I feel when thinking of this purchase that I who am but a poor worm of the dust, should be advanced to such dignity—that I, who was but lately groaning, weeping, dying, should now be full of peace and joy in believing. How astonishing the difference between our deservings, and our receivings! O who can fathom unmeasurable love! If worthiness were to be the condition of our admittance to heaven, we might sit down and weep with St. John, 'because no man was found worthy.'"

"O, my dear friend, we have had abundant reason to bless and praise our Divine Redeemer for his mercies to us, in this wicked village, the past winter. We have seen many stout-hearted sinners, brought to bow at the foot of the cross, and among the chief of them, I have myself been made to weep over my past sins, and to see that I have been blinded but too long—almost to utter destruction, and at length, to resolve to be wholly at the disposal of my Lord, who hath bought me with his blood, and will, as I trust, bring me to his glory. Eternally blessed be that hand of love, which hath drawn the promise, and will, I believe, give me strength to persevere to the end, and may I never disclaim my Lord, nor renounce my allegiance to him, nor my resolution to enter into covenant with him."

Revival in Africa.—A letter recently received from the American colony of Liberia, in Africa, says, "Unexampled prosperity now exists in the colony, and God has blessed it with an earnest attention to the things of religion. About thirty have recently made a profession of faith in Christ."

LITERARY & SCIENTIFIC.

"HERALD OF TRUTH."

We have received the first number of a Swedenborgian publication, issued at Cincinnati, Ohio, and entitled the "Herald of Truth." The editor, Mr. Nathaniel Holley, is a minister of the New Jerusalem Church.

In his introductory remarks, the public are informed that "by the New Jerusalem is not to be understood a sect or party, like the common denominations of religion, but a new and distinct Church. When the Israelitish or Jewish Church, by reason of evil and falses, came to an end, the Lord in mercy immediately raised up a New Church, which may be called the first Christian Church. This was at the time of his first advent. But this church also, as he foretold, has split into numerous and conflicting parties, and in consequence of being led away by the love of self and the love of the world, all its truths have become falsified and all its goods adulterated. The final consummation of this church is foretold in these memorable words of our Lord. 'The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from Heaven.' It is generally supposed that this passage relates to the destruction of the visible creation, or more particularly to the material world, on which we live. But this is a mistake, and the opinion has arisen from a misapprehension of the subject. "The truth is, all these prophecies relate to the church, and not to the material creation, or to our worldly concerns." "By the sun being darkened, is signified that all true charity, in the church as a church, is obscured, or become lifeless. By the moon not giving her light, is also signified that all true faith is lost or become extinct, and by the stars falling from heaven is shown that all knowledge of the truths and goods of the divine word have faded away and finally perished."

To prove that the sun and moon may signify the things above mentioned, he refers to the use of these terms in the first chapter of Genesis, which he considers as "a description of the spiritual creation; that is, the regeneration of man." Putting this construction upon the language, he thinks we shall "see why the creation of the sun and moon was on the fourth day, for by the sun is represented true charity, and by the moon true faith, and by the several days of creation is signified the several states or degrees that a man must pass through in the progress of regeneration, and he must arrive at that state which is represented by the fourth day, before he is capable of receiving and enjoying true heaven-born charity and saving faith."

Mr. Holley makes no hesitancy in applying to his church, that sublime prediction in Rev. 21: 2, 3.—"And I, John, saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God." "The members of the New-Jerusalem, believe," says Mr. Holley, "and think it their duty to declare, that this new order of things commenced in the year 1757, when the former, or first Christian church, with all its branches ceased to exist any longer as the true church. And it is capable of demonstration, that from that period, a great change has been gradually taking place amongst men. The chains of bigotry, ignorance, superstition, and tyranny, have by degrees been broken, and the mind of man, in the same proportion, has been emerging from that state of mental slavery, in which, for many centuries, all its noblest powers and faculties were blighted or destroyed. At that time also, the Lord opened a new communication between himself and man, through the medium of the New-Jerusalem, and through which he could infuse into the human mind, in proportion to its capacity for reception, the light and liberty of heaven."

On such language as the above we make no comments. It is quoted, merely that our readers, unacquainted with the strange doctrines of Swedenborg, may see a little what the system is, and in what manner it is supported.

NEW ENGLAND BIOGRAPHY.

Messrs. JOHN KELLY and JOHN FARMER, of Concord, N. H. are preparing for publication a work to be entitled "The New-England Biographical and Genealogical Dictionary," comprising such information as can be obtained of persons residing, or having resided, in either of the New England States, who have had a public education, or have been distinguished as statesmen, lawyers, divines, physicians, or who have figured in the military, judicial, civil, or literary history of New England.

Such a work is undoubtedly a desideratum, and we should think would command a very honorable patronage;—especially as few men in our country are probably better fitted to accomplish it successfully, than those who have actually undertaken it.

NEW PERIODICALS.

Proposals are issued by Messrs. Willard Badger and Royal L. Porter, the latter a graduate of Williams College, for publishing a new semi-weekly paper in this city, to be entitled the "American Traveller." It is to commence on the first Tuesday in July. A "Stage Register," giving an account of the various lines of stages and steam-boats in the United States, will be published as a supplement to the above, once in two months. Price of the two, \$5.00 per annum—of the Traveller only \$4.00.

A new Paper entitled "American Journal of Letters, Christianity, and Civil Affairs," has been recently commenced at Princeton, N. J. Edited by Mr. Robert Gibbon.

A Roman Catholic Paper entitled the "Truth Teller," has been commenced at New-York.

We learn from a note appended to the Report of the American Colonization Society, that the first number of the "African Repository and Colonial Journal" is now ready for distribution. Published monthly at Washington—price \$2, per annum. Orders and communications for the work should be addressed to R. R. Gurley, Washington, D. C.

EDUCATION IN CANADA.

Extract of a communication to the Canadian Spectator.—"On the other hand, the Province possesses without much expense, and almost gratuitously a system of education as liberal as possible, proper for all tastes, and capable of instructing all persons in the sciences for which they are suitable, or who have a genius for them. There were, at the beginning of 1822, at the expense or under the influence of the Catholic Clergy, in the district of Montreal alone, 118 schools (comprising two large colleges) governed by 136 masters and mistresses, and instructing 3712 children of either sex. They have been augmented since, among others, by two schools in which are taught the Belles Lettres. Many of these schools are gratuitous, and in little expense. When there can be shown in any country, which contains only 178,039 souls, (the amount of the population of the district of Montreal in 1822) a greater number of schools as well maintained and better frequented, we may then complain of the insufficiency of the establishments of the clergy for education."

Labour Lost.—A learned man of Naples, Martorelli, occupied himself for two years in writing an enormous memoir in order to prove that the ancients were unacquainted with the use of glass for windows; and fifteen days after the publication of his folio, a house was discovered in Pompeii, the windows of which were paneled with glass.—Nat. Gaz.

ABUSE OF WORDS.

Correctness and good taste are most generally fended every now and then, in our words, the misapplication of certain favorite words, and the application of what are even interlarded with the word elegant was the reigning epidemic of the age; every thing that was much liked to be elegant rhubarb, elegant potatoes, elegant shoulder of mutton.—Now every thing is splendid, splendid best stake, splendid did scizzors are actually advertised in our country, and so are "6 splendid gentlemen's writing pens."

USEFUL INVENTION.

Much curiosity was excited about nine o'clock yesterday evening in the Strand, by the appearance of a gentleman on horseback, from whose mouth light issued forth, and showed the pavement for yards before and round the head of the horse, as in day time. He stopped at our office, and found on examination that the light proceeded from a set of lamps of his invention, one of which was emitted in front, a blaze, which was projected under each stirrup, and having three stars in the forehead from rising to dazzle his eyes, and the low or impediment visible, and render it as safe in the darkest night as in the brightest day. Lamps are supplied with common oil, and arranged, that the light is not affected by the motion of the horse. The gentleman, by his name, Mr. Peat, No. 167, Piccadilly, had been from Romford, in Essex, to town, to sell where in as good order, and these are brilliant when he set out.—London paper.

Natural Science.—A singular fact in geology has been lately disclosed, while boring for water in this town. For the first thirty yards, the layers were not affected in any manner out of the ordinary; but at that point they became possessed of magnetic power, which continued till the depth of 60 yards, where the attraction ceased, and the boring is now proceeding without any effect being produced upon the ordinary way.—Leeds, (Eng.) paper.

Zerah Colburn, who has been so celebrated for his wonderful mathematical powers, and who has been lately in Europe, and over the United States, Burlington, Vt. where he proposes to open a school for instructing in the French language.—Paris paper.

Madame de Genlis is to receive upon the 15th inst. for her Memoirs, which, with some alterations she has consented to publish. There are to be the same day in England, France, and Germany.

On Tuesday, last week, 112 gentlemen were sworn as Doctors of Medicine from the University of Pennsylvania.—On Monday previous, 76 received similar degrees from the University of land.

Rev. Gamaliel S. Olds, late Professor in College, has been elected President of the American Society, Georgia.

Free School.—The Free School at Balaclava, established and supported by the late John O'Brien, that city, now affords instruction to about 100 & 160 girls, and is, in all respects, in the best order.

RECORDER & TELEGRAPH.

BOSTON, APRIL 16, 1825.

DOCTRINE OF THE TRINITY.

The last Christian Register, still insisting on the Atheist's argument from common sense against the existence of Deity, is entirely different from the sense argument of Unitarians against the Trinity. It undertakes to explain the difference, as follows:—one has reference merely to difficulties in the nature of nature and providence, which we are unable to solve or account for. But the other refers to a direct contradiction of terms."

Now if this be a correct statement of the matter, shall not be long in acknowledging our error. We must first insist that so glaring a contradiction as the doctrine of the Trinity involves, be pointed out. We cannot take up with names. The doctrine is, that there are three persons, distinct, in one God. What these persons we do not pretend to explain; and do not wish to explain even if we knew. For what language, or what drawn from created objects, can illustrate the nature of the uncreated and unsearchable God?

It is the fact only, of God's existence in persons or distinctions, with which mortal minds are indebted exclusively to revelation. But struck dumb at the contemplation—unable to say either that such is the mode of the Divine existence, that it is not.

But it is said this doctrine involves "a contradiction of terms." Now in order to see whether terms contradict each other, it is necessary to know, in a good measure, what these terms are, and what their signification. And if, in a good measure, we know what the terms are, we can then determine whether they are contradictory or not. The doctrine is, that there are three persons, distinct, in one God. What these persons we do not pretend to explain; and do not wish to explain even if we knew. For what language, or what drawn from created objects, can illustrate the nature of the uncreated and unsearchable God?

It is the fact only, of God's existence in persons or distinctions, with which mortal minds are indebted exclusively to revelation. But struck dumb at the contemplation—unable to say either that such is the mode of the Divine existence, that it is not.

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OF WORDS. A proposition of a very similar character is the following—*man is mortal and yet immortal*. That is, he is mortal in some respects, and immortal in others. This is a contradiction of terms? Yet almost no one will deny its truth. But suppose this proposition could be made intelligible to some individual of a lower order of beings than ourselves—one who had no possible idea of futurity, but yet was endowed with reasonable faculties, and not only so, but "an absolute contradiction of terms." How nearly this case resembles that of men who deny the doctrine of the Trinity as involving a contradiction of terms, we do not affirm. But so much as we presume the Register will allow;—that there is nothing in the language used to express the doctrine in question, apparently more contradictory (far less so in our estimation) than the language of the proposition just quoted. Yet to this last he gives his cheerful assent. Then why may not the former be true, although poor human reason is not able to comprehend it.

From what has been said, the Register will perceive, in part, our ground of dissent from his assertion that the doctrine of the Trinity involves "an absolute contradiction of terms." Of course we think Unitarianism make that a contradiction which is not a contradiction; and in consequence of so doing, partly fall into the melancholy error of denying the Divinity of our Lord and Saviour Jesus Christ. Such is our honest and unavoidable belief. And admitting it were correct, wherein would the reasoning of Unitarians on this subject differ from that of the Athiest in regard to the creation of matter by spirit? Such a creation, he declares, is "contradictory," "impossible," and "mysterious." Does the Unitarian assert more than this concerning the doctrine of the Trinity? Is he any more confident of its being contradictory, than the Athiest was, concerning the creation of matter by spirit? Is he any more sincere? We admit that the Athiest was entirely wrong; and we have no doubt that the Unitarian is equally so. We cannot possibly see any more contradiction in one case than in the other, and none in either. If the correspondent of the Register, will point out the contradiction of which he speaks, if he will make it intelligible to any but Unitarian understandings, we shall then be prepared to acknowledge how different is his mode of reasoning from that of the Athiest.

Thus far we have endeavored to consider the subject without calling in the aid of revelation. We have done it, however, with reluctance. For why should we walk by the dim twilight of reason, when the clear splendor of God's word is at hand? The Bible is the Bible! This is the standard by which every doctrine should be tested, and its correctness or incorrectness decided. Would to God that neither reason nor common sense were ever set in array against it. Unitarians, we well know, like the Orthodox, profess to find evidence here in support of their peculiar doctrines. The first text adduced by the correspondent of the Register, is the following:—"Hear, O Israel, the Lord our God is one Lord." Now, besides that every Trinitarian acknowledges but one God, it ought to be observed that these words were spoken by Moses, just as the children of Israel were going to enter the promised land, at that time peopled with idol worshippers. Accordingly, a few verses below, but in the same connexion, it is said, "Ye shall not go after other gods, the gods of the people which are round about you."

The next passage which he quotes is 1 Cor. 8:6.—"But to us there is but one God, the Father, of whom all things, and we in him; and one Lord Jesus Christ, by whom all things, and we by him." It is necessary here to introduce the preceding verse:—"For though there be that are called gods, whether in heaven or earth, (as there be gods many, and lords many,) but to us there is but one God, &c." From this it is clear that "the one God, the Father," is not placed in opposition to "the one Lord Jesus Christ," but to the "gods many and lords many" mentioned in the verse preceding. If it is insisted that the "one God" is contrasted with the "one Lord," then the Lordship of creation is denied to God, as much as Trinity is denied to Christ. But the fact undoubtedly is that "God" and "Lord" are here synonymous terms; just as in the verse preceding, "Gods," and "Lords" are used synonymously, being both added as explanatory of the phrase *called gods*. Besides, what is predicated here of the "one God," and "one Lord," is the same. For it is in vain to attempt an assignable distinction between the import of *deus* [by him, and *kyrios* [for him. [See Schleusner, word *deus*.]

Many of the other passages quoted by the Register, such as in kind as are indispensable to the correctness of our system. Where it is said the "Father sent the Son," "Jesus of Nazareth, a man approved of God among you," &c. we hold that Christ's *human nature* is clearly taught. In numerous other passages, he is spoken of in his *Divine nature*. It is to be supposed the language so diverse as the following, would be applied to the same being, in the same nature.—"We are of him that is true; even in his Son Jesus Christ. This is the true God and eternal life."—"A man of sorrows, and acquainted with grief."—"Of whom as concerning the flesh Christ came, who is God over all, blessed forever."—"He will judge the world by one man whom he hath ordained."—"Thy throne, O God, is forever and ever."—"The man Christ Jesus."—"Jesus Christ, the same yesterday, to day and forever."—"And Jesus increased in wisdom and stature, and was favored with God and man."

We regret that want of time and room obliges us to omit our remarks on this most interesting subject. We regret it however the less, as we shall probably have occasion to resume them ere long. In such a case we hope to examine more particularly the proof adduced by the Register, and also to present some further reasons which satisfy our minds that the doctrine in question is abundantly supported by Scripture. We will only add a remark or two respecting the manner in which the passage, Isa. 9: 6th, is disposed of by the Register. It reads thus: "His name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace." This text, says the Register, "even if genuine in its present form, does not go to confirm the trinitarian doctrine, correctly translated. The clause rendered 'everlasting father,' should be translated, 'the father, the propitius dispenser.' But in the Greek version, which about three hundred years before Christ, the passage was very different; and it is only said, that the messenger of the covenant."

The frequency with which our proof-texts are subjected to the charge of containing a doubtful or erroneous reading, it, we confess, rather alarming. Out of

six which we quoted in our former remarks, no less than three have already shared this fate. What if the Greek version does contain a different reading from the original; is that the standard by which we are to abide? But we are told that, even as the text stands, "the clause rendered 'everlasting Father,' should be translated 'the father, the author, of the age.'"

The passage would then read thus—"His name shall be called Wonderful, Counsellor, The Mighty God, 'the father, the author, of the age,' the Prince of Peace." Now this is debasing the language of scripture quite too low. What can be the meaning of "author of the age?" What age? Certainly not that in which he sojourned on earth, when he had not so much as where to lay his head! What age then can be meant? We shall be able better to determine, when we have the true meaning of the word which the Register translates "age." The only meaning which Gesenius assigns it is [Ewigkeit] ETERNITY. This meaning gives to the epithet a like exalted character with those among which it is introduced—"The mighty God, the Father of Eternity, the Prince of Peace." Now who can be the Father of Eternity but the infinite God! Our belief is, however, that the old rendering is most accordant with the common Hebrew idiom. Accordingly Gesenius renders the phrase [Ewig Vater] everlasting Father. In Habakkuk 3:6, the word occurs in the same connexion as here, and is rendered in the same manner—"The everlasting mountains were scattered." So Genesis, 45:26, "Everlasting hills."—As to its general signification we remark, that wherever it occurs in Scripture, so far as we have been able to examine, it is without exception rendered "forever," or something equivalent. In Ps. 9: 5-45: 17-10: 16-21: 4-45: 7-Isa. 45: 17. It follows a word of similar import with itself, and is still rendered "forever," "for ever & ever," or something equivalent. As Ps. 9: 18. "The expectation of the poor shall not perish forever." Ps. 19: 9. "The fear of the Lord is clean, enduring forever." See also Ps. 21: 6-22: 26-37: 29. In the following passages it occurs twice in succession. Ps. 83: 17-92: 8-132: 12. In these cases it is rendered either "forever," or "forever and ever." Like the word everlasting, its signification is to be restricted, only when the nature of the subject requires it.—If the writer in the Register will review his inquiries on this topic, we believe he will be satisfied that the translation which he gives to the phrase in question, is unworthy of his own scholarship, and still more unworthy of the sublime conception of the original.

Should he reply again to our remarks, will he have the goodness to say something respecting the argument deduced from the fact, that the epithet *JEHOVAH* is repeatedly applied to Christ in the Old Testament, as is learned from the New, on the authority of inspired Apostles.

* We add the explanatory word "distinctions," because otherwise we should probably be misinterpreted; although it has been stated again and again by Trinitarians, that they use the word "person" in this connexion, in a different sense from that which is attached to it in common speech.

† Observe, we do not deny that a fact may be asserted, and that it may be believed, when the terms of the proposition asserting it, imply what we cannot comprehend. But how it can be ascertained that these terms are contradictory—that is that what they imply is contradictory—without understanding substantially what they do imply, we are at a loss to determine.

‡ Unless indeed he would maintain that God can be in no respect one, and in no other respect three. But such an assertion requires proof.

§ For many things in this passage we are indebted to that masterly production, *Stuart's Letters to Channing*.

|| We mean no disrespect to the correspondent of the Register, by introducing this passage again. But the truth is, his objections are not satisfactory. For not only is "Christ" the nearest antecedent to the word "God," which would afford a strong probability—not a certainty—that it was the real antecedent; but it is believed the expression "life," or "eternal life" is not once applied by the apostle John to the First Person in the Trinity, while it is applied almost perpetually to the Second.

† In all these references we have quoted the verses as they are numbered in the translation.

AMERICAN COLONIZATION SOCIETY.

The Eighth Annual Report of this Society has just come to hand. It gives an encouraging view of the condition and prospects of the Colony in Africa; and affords reason to believe that the benevolent efforts which have been made in its behalf, will be ultimately successful. Indeed, they have succeeded already to a much greater extent than could have been rationally anticipated, considering the nature of the undertaking, and the difficulties it must necessarily encounter at its commencement.

Mr. Gurley, who visited Africa the last summer, found much in the circumstances of the Colony which was highly gratifying. The eligible location of the town, the fertility of the soil, the adequate defences, the improvements, the intelligence, health and morality of the Colonists, the Sabbath Schools, and many other things, seemed to promise permanent prosperity to the Colony. One Sabbath School is composed of native children.

The cause in which the Society is engaged, appears to be rapidly gaining ground in our own country. Popular sentiment is changing in its favor. Of this fact the Agents of the Society have received abundant evidence. An Association of Clergymen in New-Hampshire has passed a resolution, that each member of their body shall preach once, at least, every year, on this subject. State Associations, auxiliary to the general Society, exist in Vermont, New-Hampshire and New Jersey. In various places, the last anniversary of Independence was celebrated by some religious service, at the close of which contributions were made in aid of the Colonization Society. Resolutions in its favor have been passed by the Legislatures of Virginia, Maryland, Tennessee and New-Jersey. The first mentioned State has made an appropriation for its benefit, from various useful articles in the Penitentiary, to the amount of \$500.

The Society have it in contemplation, as soon as practicable, to establish an Institution, after the plan of the school at Cornwall, in which young men of color may be prepared, by suitable instruction in agriculture, the arts, literate and religion, for extensive usefulness in the Colony. They have recently sent out sixty-eight emigrants; and have secured to the Colony the services of a very able and respectable physician, who is expected to sail for Africa in a few days. The receipts of the Society during the year ending March 23, 1825, amounted to \$4,662. It is exceedingly desirable that still greater funds should be placed at the disposal of the Directors for the year to come.

The paragraph quoted from the Quarterly Review, in the Essex Register of last Monday, refers not to the "Sandwich Islands," but to the *Society Islands*. It would be very incorrect, as applied to the former.

THE LATE FIRE.

At the time our last week's notice of this calamity was written, it was impossible to determine exactly the number of buildings destroyed, or the amount of loss sustained. Indeed the latter cannot be stated definitely now. The number of buildings wholly destroyed is fifty-three, viz. five on State-street, six on Kilby-street, thirteen on Liberty Square and rear, four on Broad-street, nineteen on Central, and six on Doane-street, where the fire originated. Several others were much injured, and from a still greater number the goods were all removed. The following were occupants of stores destroyed: F. Whitney, Johnson & Sewall, Hastings & Marsh, Payson Perrin & Co. Asa Ward, Gentry King, Clark & Sears, C. & F. Adams, F. D. Brodhead, Fox & Bixby, Thomas Dennis, jr. Skinner & Dunn, Joseph Leeds & Co. S. A. Walker, & Co. Richards & Seaver, Jacob Peabody & Co. Stephen Thayer, Benjamin Dow, Scudder & Park, Ephraim Lock, Joseph L. Cunningham, Mitchell & Freeman, Sewall Williams & Co. S. H. Norris, Lem. P. Grosvenor, Daniel Appleton, Samuel Sumner, William Whitney, Ward & Snelling, J. Snelling jr. Richard Ward, Dexter and Almy, Phineas Foster, Bean & Blake, S. R. Miller, & Co. G. & T. Searle, Josiah Dow, John Rodgers, Geo. Fairfield, James Lee, Brigham, Waldo & Shaw, B. B. Grant, Wm. H. Ward, Fessenden Clark, Parks & Child, Hubbard & Greenough, Lyman Tiffany, G. P. & W. Bangs, and Dwight F. Faulkner. Nearly all the above are wholesale dealers in Dry Goods of various descriptions, and had a very large amount of stock on hand when the fire occurred. We are happy to learn, however, that probably more than half the goods were saved with little or no injury. The greatest destruction of property was on Central Street; it having been presumed that the fire would soon be got under, till too late to save much from the stores more immediately exposed. The other buildings, being chiefly small dwelling houses or mechanic's shops, were comparatively of small importance. We learn from the Centinel, that the real estate destroyed, was estimated in the last tax valuation, at upwards of \$300,000; and the valuation of such property is usually below its real worth. The total loss of property has been estimated in the papers at \$500,000, or \$600,000. We hope this estimate comes up to the truth, but have reason to think it does not.—Such a calamity, however, in a place like Boston, quickly disappears; and even now a great number of laborers are engaged in clearing away the ruins, and preparing for the erection of new buildings. A few months will give to that part of the city a beauty and convenience which it never had before. It is even said by some, that the improvements which will be made in consequence of the fire, may be expected to cover the whole loss of real estate.—Nearly all the occupants of the buildings destroyed, have already resumed business, and trade goes on much as usual, i. e. briskly.

We are glad to find that our City Authorities have taken up, in earnest, the subject of providing against a recurrence of such a calamity. On the 11th inst. the Mayor communicated in Common Council a full report of a joint Committee, recommending the organization of a *General Fire Society* throughout the city; the erection of *Reservoirs of water*; the formation of *Hose Companies*, &c.; the purchase of *Engines* of the newest construction, and greatest force; of a *Hydraulic*, with rivetted Hose, &c. and for a new organization of the Fire Department of the city.

CITY OFFICERS.

On the 12th inst. the Hon. JONAS QUINCY was re-elected Mayor of the city of Boston by an almost unanimous vote. Several of the former Aldermen having declined being candidates for re-election, the following gentlemen were chosen:—Daniel Baxter, Joseph H. Dorr, George Blake, Redford Webster, Thomas Welsh, jr. Thomas B. Wales, Nathaniel P. Russell, and Henry J. Oliver, Esquires. In consequence of a recent alteration in the city charter, these officers hold their stations, by virtue of this election, only till January 1, 1826.

THE GEORGIA INDIANS.

The Western Recorder contains an article of some length respecting a treaty formed with the Cherokees living within the limits of Georgia, by which they agreed to sell out their possessions at a stipulated price, and remove to the wilderness beyond the Mississippi. We desire to ask if this is not a mistake. We believe the Cherokees have not at all changed their minds on this subject; or at least have made no contract, and given no encouragement, that they will ever "sell another foot of land." The writer must have this once confounded the Cherokees with the *Creeks*, to whose case his remarks are altogether appropriate. Gen. Meckintosh, whom he mentions, is a Creek Indian, and not a Cherokee. Many of the Creeks have been dissatisfied with the sale of their lands, and a civil war has been feared among them. The last accounts, however, state that these difficulties have vanished.

ORDINATIONS AND INSTALLATIONS.

By the Charleston S. C. Union Presbytery. Jan. 13th, Rev. RICHARD C. JONES was ordained Pastor of the Presbyterian Church, at Stony Creek, Prince William's Parish. Feb. 22nd, Rev. EDWARD PALMER was installed Pastor of the Independent or Congregational Church at Dorchester, St. George's Parish. Feb. 27th, Rev. Dr. T. C. HENRY was installed Pastor of the 24th Presbyterian Church in Charleston. March 20th, Rev. ELEAZER LATHROP, and Rev. JOHN DICKSON, were ordained in the Circular Church, as Evangelists.

The Rev. SILAS WILDER was ordained at Lewis, New-York, on the 16th February over the congregational church and society in that place.

Ordained at East-Haddam, Millington Society, on Wednesday the 6th inst. the Rev. HERMAN L. VAILL. The introductory prayer was offered by the Rev. Mr. Vaill, of Brimfield, Ms. The sermon was preached by Rev. Dr. Beecher, of Litchfield, from 1 Cor. i. 21.

Farmington Canal.—A sufficient amount of stock has been already subscribed, to complete the Farmington Canal from Newhaven to the Massachusetts line. Speedy arrangements, it is expected, will be made to create a stock for the Massachusetts section.

In his reply to the Committee of the Pearl street merchants, Governor Clinton gives the following laconic commentary on the New-York Canals:—"In one year, more houses have been added to New-York, than at present compose the ancient and prosperous city (Albany) in which I now address you."

We understand, says a New-York paper of April 6, that the whole of the Ohio Canal Loan of \$400,000 was taken yesterday by John Rathbone, Jr. and Eleazer Lord, at 97 1-2 per cent, for five per cent stock.

Fire at Albany.—On Monday evening, last week, two or three ware-houses and a number of other buildings were destroyed by Fire at Albany—loss of property very great. The Poor house lately erected within a mile of Uniontown, Pennsylvania, was destroyed by fire a few days since. Loss from \$2 to \$3000.

A melancholy accident happened in one of the coal mines near Pottsville, Pa. on Tuesday last week.—Two men were employed undermining the coal, when suddenly the superincumbent strata fell down, and crushed one of them to death,—the other had time to escape out of reach of the falling mass.

The body of a beggar was found in a street in New York last week—and on it \$270—and the concealed money is supposed to have caused his death, from the manner he laid it.

The Philadelphia Democratic Press states that there are large orders for Pig Iron to be sent from Pennsylvania to England.

All the Members of Congress from New England are natives of it, and also 21 of the Representatives of other states.

The police of New York, in endeavouring to remove the Hogs from the streets, have been opposed by a mob. Peas were in blossom in South Carolina on the 25th of March.

On the 2nd instant, snow fell at Richmond Va. so as to be at one time 3 inches deep!

The population of the Province of New-Brunswick, as appears from a census recently taken, amounts to 74,191.

The Mexican Government has passed a decree inviting proposals for digging a Canal through the Isthmus of Tehuantepec, to unite the Atlantic and Pacific Oceans.

LATEST FROM EUROPE.

By the packet ship Emerald, London papers have been received at this port to the evening of March 11th; and Liverpool to the 14th. At New-York, Liverpool dates have been received one day later.

The Courier of the 7th contains the melancholy account of the total destruction of the E. I. Company's ship Kent, by fire, in the Bay of Biscay. The Kent had on board 19 passengers, 20 military officers, 311 troops, 43 women, 66 children, 145 ship's company—total 637.

The following is a copy of a letter from the Agent to Lloyd's at Falmouth, dated the 4th inst:—"Put back, the Cambria, Cook, for Vera Cruz, having on board 547 passengers, officers, seamen, soldiers, women, and children, rescued by her from the Hon. Company's ship Kent, captain Cobb, which unfortunately took fire on the 1st inst. in lat. 47, 30, N. long. 9, 45, W. on her passage to Bengal and China. The Kent, soon after the removal of the above to the Cambria, blew up; and from the returns made since, 90 must have perished in her, or were drowned in getting into the boats, &c. of whom 64 were soldiers, 1 woman, 21 children, 1 seaman, and 3 marine boys."

In a contest of boxing between two boys of the celebrated Eton School, one of them, a son of Lord Shaftsbury, was killed! The other was taken into custody.

A severe shock of an earthquake is said to have been felt in the Ionian Islands. An individual who had arrived at Corfu, from the island of Santa Maura, deposited that much of that island had been destroyed by the convulsion.

The interior of Spain is represented to be in a miserable condition. It was stated in the House of Commons on the 4th inst. that the increase on the whole military establishment, amounted to 13,200 men, and the increase of expense to £328,000.

Cotton, on which so many speculations have been made of late, is said to have partially declined.

The Liverpool Advertiser of the 15th March says—"It is with pleasure we announce that Mr. John Quincy Adams has been elected President of the United States of America."

The Hon. Colonel Stanhope, brother of the Earl of Stanhope, has committed suicide in one of the out houses in Caen Wood. He laboured under temporary insanity from a wound he received in Spain.

In the Ettoile it is stated, from the Augsburg Gazette, that a change has been made in the Turkish Ministry. The difficulties of the Ottoman Government multiplied daily, and the weight of its oppression renders it intolerable to all its wretched subjects. There is every symptom of an insurrection at Constantinople; and, as if pushed onwards blindly by fate, the Divan are embroiling themselves with the Russian Minister. Yet this is the Power which we are told is "making preparations to subdue the Greeks."

Considerable sensation was produced by the account of an order from the French government to open the despatches of all commercial couriers sent from England; and that in consequence, several expresses were detained three or four hours. One of them had in the bag forty letters, all of which were opened and read.

The Dutch papers in giving an account of the late floods in Holland, state that in the province of Overysel 250 persons lost their lives; 14000 oxen were drowned, and in 90,000 acres overflown, 15000 houses fell in.

The Chancellor of the British Exchequer, in his estimate of the expenditures of the present year, includes the sum of \$1,000,000, to be paid to the United States, as compensation for slaves taken under British protection during the late war.

The Burmese army, of 60,000 men, was totally defeated by the British in December last, after a series of engagements, which lasted seven days, having lost 5000 men and 300 cannon.

Extract of a letter dated Havana, March 23. "We had information a few days since, of a ship being ashore on Point Yacos, masts gone, and no person on board; and it is feared they have fallen a prey to the pirates. The U. S. galliot Sea Gul was immediately dispatched from Mantanzas, where she then was, for Point Yacos, but we have not heard from her."

CAPTURE OF PIRATES. We have seen a letter from an Officer belonging to the United States Schooner Grampus, dated St. Thomas, 12th March, which gives the particulars of the capture of a piratical sloop, in a large harbor on the south side of Porto Rico, called Boco del Ferra. The commander of the Grampus, hearing of the pirate, fitted and dispatched a sloop belonging to St. Thomas, (such as is used in their trade with Porto Rico,) with two lieutenants and twenty three men, which the pirates (supposing her to be a trader) approached to within half musket shot distance, when they fired, which was immediately returned from the sloop, when the pirates fled and were closely pursued to the shore, when they jumped overboard and abandoned their vessel, but were taken by the Spanish soldiers. There were supposed to be sixteen men on board the pirate, two were found killed, and five or six badly wounded; among the latter is the famous chief of the pirates, Caprine, who is quite a Black Beard among the pirates, and the terror of the whole coast. The piratical sloop was got off by the Grampus, and carried into St. Thomas, where she belongs, having been taken by the pirates about three weeks before. She was armed with one long four-pounder, and muskets, pistols, and cutlasses, for her whole crew.—N. Y. Evening Post.

To Correspondents.—F. C.'s poetry is better in respect to metre and rhyme than what we sometimes publish; but does not possess soul enough, to give it any particular interest.

MARRIAGES.

At Pittsfield, Mass. on Monday evening, 4th inst. at the Meeting of the Monthly Concert for Prayer, by Rev. R. W. Bailey, George L. Weed, M. D. of Catskill, N. Y. to Miss Eliza H. Lathrop, of the former place. Dr. Weed and Lady having been accepted by the A. B. C. F. M. are soon to engage in missionary labors at one of the stations of the Board among our Aborigines.

DEATHS.

In Boston, Mrs. Fanny, wife of Mr. Thomas Richardson, aged 23; Mrs. Susan C. Searle, 28, wife of Mr. George S. Miss Sarah Edes, daughter of Mr. Thomas Lillie, 14; Mrs. Rebecca, widow of Mr. William Breed; Mr. William Spear, 42; Mr. Timothy Houghton, 27; Mr. John J. Pickering, 22, of Portsmouth; Mrs. Betsey Lamb, 47;—at Rainsford Island, of the small pox, Mr. Napoleon B. Sibley, 20.

In Charlestown, Mrs. Abigail Brett, 94.—In Lynn, Mrs. Anna Sisson, 74.—In Salem, Mrs. Susanna Day, wife of Capt. James D. 51.—In Framingham, Mr. Artemas Jones, 37.—In Newburyport, Capt. Joseph Noyes, 52.—In New Bedford, Mrs. Salome W. Kempton, wife of Mr. Ephraim K. 21.—In West Newbury, Mr. Dudley Rogers, 72.—In Brookfield, Mr. Nathan Richardson, 85.—In Sterling, Mr. Ebenezer Pope, 74.—In East Hampton, Mrs. Thankful Coates, 71.—In Enfield, Capt. John Rich, 75.

In Littleton, Dea. John Hartwell, 73.—In New Haven, Mr. Rutherford Trowbridge, 60; Mr. John C. Gray, 47.—In Amherst, N. H. George Atherton, 16, son of the Hon. Charles H. A.

In England, Mrs. Eleanor Franklin, wife of Capt. John F. now on an expedition to the Polar Regions. In Sharon, Vt. 18th ult. Mrs. Mary Bascom, wife of Rev. Samuel B. of consumption, 39. She lived and died a Christian. In life she was deservedly esteemed, and in death she is lamented by her relatives and acquaintance.

Deaths in this city last week 14, viz.—Lung Fever, 2.—Old age, 2.—Measles, 1.—Stillborn, 2.—Drooping, 1.—Consumption, 1.—Worms, 1.—Childhood, 1.—Puerperal, 1.—City Poor, 2.

Deaths in the city of New-York week before last, 56.—Consumption, 15.—Fever, 6.—Old age, 3.—Small-Pox, 2. In Philadelphia, 74.—Consumption, 18.—Dropsy in the head, 3.—Typhus, 3.

In Leicester, England, Mr. Thomas Farmer, aged 80, the only remaining brother of the late Rev. Dr. Farmer, the commentator on Shakespeare and author of the well known Essay on the Learning of England's immortal bard.—Com.

MIDDLESEX BIBLE SOCIETY.

NOTICE is hereby given, that the Annual Meeting of the Middlesex Bible Society will be held on Wednesday April 27th inst. at the Hotel in Medford. The Directors will meet at 9 o'clock, and the Society at 11 o'clock, A. M. In the afternoon, a Sermon will be delivered in the Rev. Mr. Bigelow's Meeting-house by the Rev. Mr. Davis, of South Reading, and a collection taken for the benefit of the Society's funds. Per order, SAMUEL SEWALL, Sec. Sec'y. April 9, 1825.

FEMALE CLASSICAL SEMINARY.

THE Summer term of this Institution will commence on Monday May 2nd. The Principal having enlarged and systematized his plan, has published it in a small pamphlet, which may be procured by calling, or by addressing a line to him at Worcester. A few more young ladies may obtain board in his family by an early application. R. F. FARNSWORTH, Principal. Worcester, April 8th 1825.

BROWN'S CONCORDANCE.

DIAMOND EDITION, printed in London, may be had of MURPHY & FRANCIS, No. 128 Washington-Street, at the low price of 75 cents.—Also, Gurney's Pocket Dictionary of the Holy Bible, diamond edition, price 1 25 cts. Both these books are very useful in every family where the Bible is read, and the price is remarkably low. April 16.

CHRISTIAN COMMUNION.

A Sermon by Justin Edwards, Pastor of the South Church, Andover.—Third edition enlarged.—Published by M. Newman, and for sale by Cummings, Hilliard and Co. and by S. T. Armstrong, Boston. M. Newman has likewise recently published Cecil's Remains, and an Abridgement of Cornaro, with an Appendix selected from different authors, by Herman Dagget, A. M. Principal of the Foreign Mission School. Andover, April 11th, 1825. 4w.

NOTICE.

THE connexion in the Printing and Bookselling business heretofore subsisting between the undersigned, is this day dissolved by mutual consent. Those persons who are indebted, are requested to make immediate payment; and all persons who have demands are requested to present them for adjustment to either, SAMUEL T. ARMSTRONG, or CROCKER & BREWSTER.

Boston, April 1st, 1825. CROCKER & BREWSTER, inform their friends and the public that they have taken the Stock in trade of Mr. Samuel T. Armstrong, and will continue the business of Printing and Bookselling, at No. 50 Cornhill, as heretofore. All orders for the *Missionary Herald* may be addressed to them.

SCOTT'S FAMILY BIBLE.

Will continue to be published as heretofore. Also, Worcester's Watts' Psalms and Hymns, Select Hymns and Christian Psalms. Orders for any of these Books will be supplied on the best terms, if addressed to either of the subscribers. SAMUEL T. ARMSTRONG, CROCKER & BREWSTER. April 16.

NOTICE.

DOCT. H. ELDRIDGE having removed into the city of Boston, and located himself in Boylston Street, opposite the New-Market, will be happy to attend to any Business that may offer in the line of his Profession. HEZEKIAH ELDRIDGE. Boston, April 12th, 1825.

HARD WARE AND CUTLERY.

PROCTOR & PALMER, No 8, Dock Square, corner of Elm Street, have received per Herald, Chariot, and Emerald, from Liverpool, part of their spring supply of Sheffield and Birmingham Goods. Also—300 boxes Tin Plates in sets. 20 Rolls Sheet Lead. English Steel Trine—18 & 24 lb. Do. Herring, do. 2 & 3 thread. Scotch Grey, and Norway Rag Stones.

New England Crown Glass, of a superior quality, manufactured at the new works at Lechmere Point. Bristol Crown—Baltimore—and a great variety of low priced American Window Glass of different sizes. The above are offered at fair prices for cash or credit.

JOHNSON & SEWALL.

INFORM their friends and customers that they have removed to No. 5, Merchant's Row, over Mr. Timothy Dodd's, opposite Messrs. Clap & Sewall's, where they formerly kept. They have for sale a fresh supply of *Spring Goods*, received by the late arrivals from Liverpool.

N. B.—They thankfully acknowledge the kind and great exertions of their friends, by which nearly all their property was saved from the late fire, April 16.

A CARD.—Asa Ward, returns thanks to his friends and fellow citizens through whose exertions, by the blessing of God, his property was preserved from destruction at the fire on Thursday night last week. A. W. has removed to No. 4 Phillips' Buildings over the store of Messrs. Jacob Peabody & Co.

TO BE LET.—A genteel four story Dwelling House. Apply to JOSEPH JENKINS, April 16. Essex Street.

OLD ACCOUNTS.

BY permission of the late Post-Office Law, delinquent subscribers to the BOSTON RECORDER, will receive their Bills in their papers. As there is a large number due, which it is necessary should be settled up to the time of the Union of the Recorder & Telegraph, it is hoped no Subscriber will neglect to forward the amount he owes the first opportunity. April 15, 1825. N. WILKES.

POETRY.

For the Recorder & Telegraph.

A pious gentleman, who officiated at the communion table of the church to which he belonged, was in the habit of sending, on the day after the communion service, a small quantity of the bread and wine that remained, to some aged and infirm and poor members, that were unable to attend public worship. The mention of this by his daughter who had sometimes been sent on such errands, produced the following lines:—

"Go, little daughter, take this bread,
And, with it, take this wine,
The tokens of our Lord, who's dead
For sins like yours and mine—
"The God, who made you shining sun,
And all the flowers around,
Was pleased, for sins that we had done,
His only Son to wound.

"His blood, like wine in colour, ran,
His flesh, like bread, was broke,
To cleanse the guilt of wretched man,
Who did his wrath provoke—
"Go, dear Eliza, haste and go;
These gifts with joy will fill
The good old woman, whom you know,
That lives below the hill."

"Twas thus the good man's pious care,
To those whom age forbade
To taste it in the house of prayer,
The "bread of Heaven" conveyed.
And while the gay and smiling child
To speed her errand turned,
The father prayed in transport mild
And faith and hope confirmed:

"Kind Saviour, who on earth didst take
Young children on thine arm,
This child an heir of glory make,
And here secure from harm."

For the Recorder & Telegraph.

Wreath ye a garland of summer's sweet flowers,
For the lover who sighs in his dear one's bower;
Bind ye the garland on his brow so fair,
And let it bloom and flourish there.

But be it bright, and be it fair,
'Twill wither in the winter air.

Wreath ye a garland of summer's bright flowers,
For the soldier unmoved in danger's hour,
His heart and his sword to his country he gave;
Bind ye a garland on the brow of the brave.

But be it bright, and be it fair,
'Twill wither in the winter air.

Wreath ye a garland of summer's best flowers,
For the poet who wakes, at evening's still hour,
The magic harp,—whose tones so sweetly rise,
We list,—and deem it music from the skies.

Though the garland is bright and fair,
'Twill fade in winter's chilling air.

The soldier and lover are mingling in clay,
And their garlands so bright have faded away;
The Enchanter's Harp on the willow is hung,
Its magic has fled—its chords are unstrung.

Garlands bright and sweetly fair,
With'er'd in the winter's air.

Twine ye no wreath on the Christians brow,
Strew not his path with earth's fading flowers,
For a garland unfading awaits him above,
Where mercy and peace are mingling in love.

Brightly will it flourish there,
Blooming bright in heaven's pure air.

For the Recorder & Telegraph.

I would not that thy spirit's path
Were like calm waters, smooth and still,
Or that the sweep of tempest wrath
Should bow thee to its fearful will.

For better than the waveless sea
Love's foam at morning cresting
The rippling wave, so wild, so free,
Like a young bird the far clouds breathing.

Oh were it calm—'twere far less bright;
Its motion is its source of light.
And better than the cloudless sky
Love's moon through light clouds stealing;

For beautiful, as pass they by,
Are the bright hues that keep revealing—
And virtue's loveliest hue appears,
Through sorrow's shadowing of tears.

Then dream not that thy hope of Heaven
Shall bloom in sun-light, and in showers;
The tallest tree is soonest riven,
The straightest path hath fewest flowers.

MISCELLANY.

For the Recorder & Telegraph.

LETTERS TO A SISTER.

NO. IX.

My dear Sister,—I will not undertake to settle the question, who others are taken and you are left. It will be sufficient to remind you of the language used by the blessed Saviour, in circumstances not essentially unlike those in which your pious friends stand in relation to you; "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father, for so it seemed good in thy sight." God is not pleased to disclose all the reasons of his conduct; and he is under no obligations to do it. Perhaps another world will reveal them fully—at any rate, sufficiently to satisfy every mind, whether holy or unholy, that God is just, and that his ways are equal.

It is perfectly obvious now, however, that there is no unrighteousness with God in his sovereign dispensations of mercy. It was right, to select the posterity of Jacob for the enjoyment of peculiar religious privileges, and to leave the rest of the world in a state of awful darkness. It was right afterwards to cast off this "peculiar people," and raise up an "holy nation" from among the Gentiles. On the same principle, it is right, to select individuals from small communities, and make them vessels of mercy, while others are left to treasure up wrath against the day of wrath.

The principle on which this sovereignty is exercised is found in one simple fact—"All have sinned, and gone out of the way." The ruins of the apostasy are universal and entire. God looks down from his holy throne, on a wide spread scene of desolation—where not a spark of spiritual life kindles—where not a feature of moral loveliness remains. Whatever feeling exists in the human bosom toward God, is a feeling of rebellion; there is no complacency in his character; no submission to his will; no devotedness to his service. In this state of things, strict righteousness requires that all be doomed alike to destruction. But God is determined to cause the wickedness of man to praise him; he resolves to glorify himself by saving from eternal ruin a part of the apostate race, and to that end sends down the Holy Spirit to sanctify and cleanse them, giving them a new heart and a right spirit. And, what but his own will, can possibly be the

rule of his conduct in this case? Do you say, "let him offer the blessings he is willing to bestow, to all indiscriminately?" He does so—he says, "whoever will, let him come!"—but the rejection of the blessings proposed, is as extensive as the offer; none are willing to come and receive life "without money and without price." The alienation of the heart from God, is such, that overtures of pardon are as readily set at naught, as the threatnings of justice. Nothing remains therefore, if the purposes of Divine kindness are to be accomplished, but that God must have mercy on whom he will have mercy, and compassion on whom he will have compassion.

When you are thoroughly convinced, my dear sister, that every imagination of the thoughts of your heart, is evil, only evil and that continually, you will rejoice in the absolute sovereignty of God, as the only source of hope; then, shut out that doctrine from your heart, and blank despair will seize you.

Still you are not satisfied, that others should be made the heirs of salvation, while you are left to follow the path-way of death. In other words, you are not willing that a God of perfect wisdom & infinite goodness should do all his pleasure. This beyond question, is an unhappy state of mind, and by no means innocent. You find it exemplified in the feelings expressed towards Christ, by the Jews to whom he preached the doctrine under consideration, illustrating it by the cases of the widow of Sarepta, and Naaman the Syrian.

But why will you continue to find fault with your Maker? He is right. You are wrong. The character you bear is of your own choice. You resist the light, and then complain because God does not overpower your resistance. You fortify yourself against the influences of the Holy Spirit, and then complain because God does not beat down your fortifications, and compel you to yield! God condescends to reason with you, to command you, to instruct you, to threaten you—but, you turn a deaf ear, and say—"let him do more than this—let him subvert my heart without giving me the trouble of any instrumentality in the work; let him command—and make me whole." Give up this contest, or you are lost.

Your affectionate brother, ARTHUR.

For the Recorder & Telegraph.

PEACE SOCIETIES.

Societies of this description have, within a few years, been formed in this country and in Europe. Their object is to enlighten the minds of the people in relation to the delusions of War; and to induce Christians, of every denomination, to govern their lives both in public and private by the precepts of Him, whose first advent into the world was announced by the songs of angels—"Glory to God in the highest, on earth peace and good will to men." Individuals, in this country and in Europe, distinguished for their talents and piety, have espoused the cause of peace, and become members of Peace Societies; but it is a circumstance deeply to be lamented, that others have viewed them with indifference; or as Associations vain and visionary. It is also a melancholy fact, that but few of the people of this country have any knowledge of the existence of Peace Societies, or of the valuable Tracts which they have published. This fact is to be attributed in part to the little notice which has been taken of Peace Societies in the public journals; and to the small exertions which have been made to form Societies and raise funds. But something, by the blessing of God on the exertions of the friends of peace, has already been done, and no Christian man, in view of this, and after having examined the subject, will pronounce the object of Peace Societies a visionary one. Without casting any reproach on other benevolent Societies, it may be affirmed, that Peace Societies, according to their numbers, funds, and the difficulties which they have had to encounter, have done nobly. Their influence has been felt on both continents. Not a Christian, who has read their publications, will deny but that the spirit with which war is carried on, in contrary to the spirit of the Christian religion. Ministers and others are therefore respectfully invited to become members of Peace Societies and to direct the attention of the young to the subject. "War is a game, which, were their subjects wise, Kings would not play."

JEW'S SOCIETY.

Annual Meeting of the Massachusetts Society for Meliorating the Condition of the Jews.

The Massachusetts Society for meliorating the condition of the Jews met, February 10th, 1825, at the vestry of the Old South Church.

Rev. Mr. Fay, of Charleston was called to the chair. The Meeting was opened with prayer by the moderator. The Annual Report of the Board was read by the Secretary.

On motion of Mr. Ropes, Resolved that the Report be accepted.

The Treasurer's Annual Report was read. On motion of Mr. Wisner, Resolved that this Report be accepted and published.

Resolved, that the thanks of this Society be returned to those benevolent Societies and individuals, who have during the past year contributed to its funds.

The Society proceeded to the choice of officers for the ensuing year, when the following gentlemen were unanimously elected:—

Rev. THOMAS BALDWIN, D. D. President.
S. F. S. Wilder, Esq. Vice Presidents.
S. H. Walley, Esq. Vice Presidents.

Rev. Samuel Green, Cor. Secretary.
Rev. Francis Wayland, Sec. Secretary.
Wm. Ropes, Esq. Treasurer.

MANAGERS.—Rev. Mr. Bonney, Rev. J. Codman, D. D., Rev. S. E. Dwight, Rev. B. B. Wisner, Rev. W. Jenks, Rev. Warren Fay, Rev. Daniel Sharp, Col. Joseph Jenkins, Josiah Salisbury, Henry Homes, John Tappan, Esqrs. Hon. Heman Lincoln.

Treasurer's Account.

Donations by Dr. Codman,	\$50
Mr. Wilder,	50
Mr. J. Tappan,	50
Mr. Holmes,	50
Rev. Mr. Dwight,	5
Rev. Mr. Wayland,	3
Mr. R. Wilson,	3
Mr. C. Tappan,	3
Mr. Salisbury,	15
Mr. Bancroft,	10
Mr. Homer,	15
Dr. Baldwin,	15
Mr. Chamberlain,	15
Col. Jenkins,	15
Dea. Burnsted,	15
Mr. Ropes,	20
Twenty-seven annual subscribers,	27-375 00
By Walter Dean, of Berkley, Ms. from a friend of missions,	3 00
Students of the Theological Sem. Andover,	20 50
Ladies in Rev. Mr. Fay's Church, to constitute him a life member,	15 00
Henry Hill, Esq. being part of avails of a missionary field in Canterbury, N.H.	1 70
J. Gerrish, Executor of the will of Isaac Pearson, of Roseau, N.H. being part of a Bequest of Judith Pearson,	56 00
Amount received of Rev. Z. S. Barstow, from Auxiliary Society in Keene, N.H.	56 00
Ladies of the Soc. of Rev. Mr. Townsend, Sherburne, Ms. to constitute him a Director for life,	30 00
Interest allowed,	5 00
Premium gained on money,	25

To amount paid for expenses of meetings at Marlboro' Hotel, \$6 00
" Books and Blanks, 13 00
" The Parent Society, as acknowledged in Israel's Advocate, Aug. 400 00
" Mr. Jadominsky, by order of the Board, 30 00
" Expense of collecting subscriptions, 1 00
" Balance carried to Cr. in new account, 115 45—\$65 45

Boston, Feb. 10, 1825. WM. ROPES, Treas.

[Editors Excused.]
I have examined the above account, and find it correctly cast & properly vouched. H. HOMES, Auditor.

ACKNOWLEDGMENT OF DONATIONS.

SWALL HARDING gratefully acknowledges the kindness of the Tract Society in Waltham, in making him a life member of the American Tract Society.

HIRAM NEWELL expresses his thanks to the Tract Society in Waltham, in making him a life member of the American Tract Society.

AMERICAN EDUCATION SOCIETY.

A few days since the sum of four dollars was enclosed to the Treasurer of the American Education Society, accompanied by the following note, which we publish as exhibiting an interest in the cause not always to be found.

The enclosed sum is for the benefit of the Education Society. I am a man aged and infirm. A few years since I was not able to do any work; but by the mercies of God I have been so far restored to health and strength, that I am able to perform some labour in a certain mechanical business. Of the avails of this business, I feel it a duty and a real pleasure, to bestow a tenth part for some benevolent purpose, that I may add my feeble endeavours to advance the cause of our blessed Redeemer. I therefore transmit four dollars for the present year; and hope, if life and strength should be spared, to do something for years to come.

One who believes, that neither Bible nor Tracts will go effectually to all nations, till they are carried by those who are qualified and sent by the Head of the church, to teach and enforce their important truths.

From the Brunswick (Me.) Baptist Herald.

REMARKABLE PROVIDENCE.

The following interesting circumstance, which occurred in this town a few years since, may be relied on as a fact, as the writer received it from the party concerned.

The family of a pious woman was reduced by poverty almost to a state of starvation. Her husband had been for some time confined to his bed by sickness, and she, having her time taken up by attention to him, had been unable to provide for herself and children. One evening when they had eaten their last morsel, not even so much as a potato being left for their next meal, the good woman borne down with fatigue and sorrow, knelt in the presence of her little innocents and laid her case before the Lord. While praying she felt an unusual degree of confidence in Him, who alone knew her distress. This produced a calm and peaceful frame of mind, and in this state she, with her family, retired to rest. At a late hour in the night a person knocked at the door and asked if they were in bed? The woman answered in the affirmative and desired to know who was at the door? On being told "a friend," she arose and went to the door, where, to her surprise, she was presented with nearly a week's provisions for herself and family. The person left her without giving a reason for his appearance at so late an hour, and only remarked that she would say nothing about the matter. She was the more astonished as it came from a source the least expected. Her gratitude can be more easily conceived, than expressed. God grant that this remarkable providence may be a blessing to all such as are in want, and that they may receive grace to trust in him, who is not unmindful even of the lily of the field, and without whose notice not a sparrow falleth to the ground.

SUCCESSFUL REPROOF.

After his conversion, Dr. Taft was one day in conversation with a young man of a respectable family with whom he was connected, and had occasion to reprove him for some improper expression of which he had made use. The reproof went to his heart; and, thoughtful as he had been, so deeply did he feel it, that, passing in an instant from gay to grave, he begged the Doctor to pray with him. The transition was so sudden and so unexpected, that at first, he thought him in jest, and hesitated to comply. In the end, the young man was convinced of him, and was brought to God. Some religious book sent him, falling under his father's eye, provoked so much of his displeasure, that, knowing from whence it came, he wrote Dr. Taft a very rude letter on the occasion. But this did not prevent the spread of conviction from heart to heart; the young man's sister became convinced of sin; then one of the servants was awakened. The father now lost all patience and self-command, and at once, to extinguish the flame, he took the resolution of banishing his son from his house. The young man, driven from his home, was received with open arms by the Doctor; and not only so, but he engaged to give him \$50 per annum, till he should be better provided for. God hath the hearts of all men in his hands; He touched that of the father, that he yielded to the gracious impression; he took his son again to his house, assisted him in his studies preparatory to entering the Church, and of that Church he is now a valuable member and Minister.—Life of Dr. Taft.

SLAVERY.

We may talk of the slave being better off than many of the poor around us, of his master being his best friend, &c. but "disguise thyself as thou wilt, still slavery, thou art a bitter draught." I am opposed to it in every shape, in every form that it presents itself: it is contrary to the laws of God; and it should be to man. It appears to me, a man is justifiable in asserting his rights, in claiming his freedom, and obtaining it, in any manner consistent with humanity.

The day is approaching, when the degraded sons of Africa will claim, and obtain their freedom: the year of jubilee approaches, when they shall be freed from the yoke of bondage.

Our southern brethren may talk of southern rights, southern policy, &c.; but what are they? It is to hold their fellows in bondage: it is slavery, with all its concomitants, they mean. Reflect on their laws on this subject; consider their practice; let him, who has seen it in all its lively colours, speak; and you will say, with Burns,

"Man's inhumanity to man
Makes countless millions mourn."

Some years ago, I was walking the street in Baltimore, with a gentleman of that place. We met a black boy: my friend observed to him, "Here is a Georgian man." At the very sound the boy ran as if for life. Such a dread have they of southern men, who have bought and stolen them!

I saw, at a house where I boarded, in a southern town, a coloured boy tied by his thumbs to the limb of a tree. The cord was drawn so high, that his heels did not touch the ground; and he remained on the tip of all day.

I have seen, in a morning's ride, three negroes' heads stuck on poles by the road side.

I have seen a slave tied by a rope not more than twenty feet long to a carriage, and the owner drive through the town of — full speed.

I have seen three slaves tied to a rail, which was affixed to a cart, and they whipped at every corner on their bare backs.

I know of this being a fact, as it happened not far from where I boarded. W— had a man, who was in the habit of running away. His master caught him, tied him, and hamstringed him, as it is called, (cut off the leaders above his heel) that he should not run; but the negro chose death, rather than such horrid bondage; tore off the bandage, refused to eat, and a few days liberated him by death.

I might increase the catalogue with similar facts.—This shows what our neighbours mean by southern rights; how "the master is the negro's best friend." Dayton [Ohio] Watchman.

DISTURBANCE OF PUBLIC WORSHIP.

A boy was lately fined 83 cents, with \$4.97 costs, for disturbing a Methodist meeting at Westminster; and ordered to be kept in custody till the amount was paid.

EXTRACT FROM THE MASS. LAWS.
"Be it further enacted, by the authority aforesaid, that if any person shall, on the Lord's day, within the walls of any house of public worship, behave rudely or indecently, he or she shall pay a fine, not more than forty shillings, nor less than five shillings."

And be it enacted, by the authority aforesaid, that if any person or persons, either on the Lord's day, or at any other time, shall wilfully interrupt or disturb any assembly of people met for the public worship of God, within the place of their assembling, or out of it, he or they shall severally pay a fine not exceeding ten pounds, nor less than twenty shillings.

WAR.

Wars have in all ages been a dreadful scourge to mankind. But history exhibits none so sanguinary and destructive as those engendered by the ever to be deplored French Revolution, particularly those waged by Buonaparte after his accession to supreme power.

A French writer of eminence calculated the destruction of men in these wars as follows:

1. The war in St. Domingo in 1801, soldiers and sailors, 60,000
2. Whites of the Island, 50,000
3. Negroes of the Island, 50,000
4. The war with England, from 1802 to 1804, 200,000
5. The invasion of Egypt, 60,000
6. The winter campaign of 1805-6, 150,000
7. The campaign of Calabria, from 1805 to 1807, 500,000
8. The war of the north from 1806 to 1807, 300,000
9. The war of Spain, from 1807 to 1813, French and Allies, English, Spaniards, and Portuguese, 2,100,000
10. The war of Germany and Poland in 1809, 300,000
11. The campaign of 1813, French & Allies, Russians, Poles, &c., 300,000
12. The campaign of 1803, 450,000

Making a total of upwards of five millions of the human race.

CHINA.

The following maxims are from the Keapoon, or Book of a hundred negative precepts. The Chinese Gleener remarks, that although this work is not respected like a religious book, it contains the prevailing sentiments of the people, and "may be a good standard whereby to judge of their common opinions."

"Speculate not on distant things. Love not beauty without bounds. Do not give way to anger. Do not enrage men who love to strike. Do not abuse the good things of providence. Do not love extravagance, nor be over-anxious about being completely provided for. Think not of things which are above your station. Do not destroy life. Between two parties do not speak words here and flatteries there. Do not stir up trouble. Do not be the president of a lantern-head Society, (a kind of club, either religious, or convivial.) Do not cut and carve the poor. Do not oppress the orphan and widow. Do not learn unprofitable things. Do not be ashamed of bad food and coarse clothing. Do not build summer houses. Do not buy useless things. Do not associate with great people. Do not talk of men's domestic affairs, nor tell secrets. Do not put a stop to any good affair. Do not bring up other men's concerns (in conversation.) Do not laugh at men's appearances. Do not blame a man for the faults of his relations. Do not blame wickedness too much. Do not plainly call yourself true. Do not be proud of your wealth, nor complain of your poverty. Do not interrupt men in conversation, nor call yourself clever. Do not say any thing that has a beginning but no end. Do not discuss the goodness of food and clothing. Do not interrupt men's pleasant chat. Do not take a book for your pillow. Do not give books to women to lay up their needle and thread in. Do not cover jars or bottles with paper that has letters on it. Do not give such paper to women to cut out patterns with.

A NEW YEAR'S GIFT FROM A MINISTER TO HIS PEOPLE.

A Question for every day.—Acts 3: 6.

Lord's Day.—How can I best please God, and most benefit my own soul this day?

Monday.—What must be my conduct to-day, to prove that the Sabbath was spent profitably to myself and acceptably to God?

Tuesday.—What shall I do to-day for the benefit of my relations, and of the poor, and of my enemies?

Wednesday.—Are there any persons in the world who need my compassion and help, and what does the golden rule require I should do for them?

Thursday.—How can I best promote the welfare of society? Can I do any thing to reform its manners, purify its morals, and increase its happiness?

Friday.—What errors in my own opinions and practice, must I correct, to render my example most useful?

Saturday.—What good have I left undone which I should have done, and what other sins have I committed which must be confessed and forsaken that I may find mercy?

Saturday Evening.—Do I possess any more thankfulness to God, and am I better prepared to leave the world than at the commencement of the week?

A HINT TO BUILDERS AND OTHERS.

When Sir Christopher Wren was building St. Paul's Cathedral he affixed these words to different parts of the structure:

"Whereas, among Labourers, &c. that ungodly custom of Swearing is too frequently heard, to the dishonour of God and contempt of authority; and to the end therefore that such impiety may be utterly banished from these works, intended for the service of God and the Honour of Religion, it is ordered, that profane Swearing shall be a sufficient crime to dismiss any labourer that comes to the call; and the Clerk of the works, upon sufficient proof, shall dismiss them accordingly. And that if any master working by task, shall not upon admonition reform the profanation among his apprentices, servants, and labourers, it shall be construed his fault; and he shall be liable to be censured by the Commissioners."

We recommend the above to the consideration of all persons engaged in building the New Churches, or any other places for divine worship.

* Nearly \$2,000,000 has lately been appropriated by Parliament for repairing and building Churches.

For the Recorder & Telegraph.

GLYNVILLE, N. H. APRIL 2, 1825.
This village, formerly called Littleton Village, is now called Glynville, and the name of the Post-office in this place has lately been changed from Littleton Village to Glynville.

Glynville is a flourishing little village, situated on Ammonoosuc river, in the southern part of Littleton, the northern extremity of the county of Grafton, N. H., about 20 miles from the celebrated notch of the White Mountains near Mount Washington, about 140 miles from the city of Boston, and nearly the same distance from Montreal, in Canada. All travellers who pass up the valley of Connecticut river, to visit Mount Washington, pass through Glynville, the last village on this route to the mountain. The number of visitors to Mount Washington has been great for several summers past, and is annually increasing. The amount of machinery, and its falls in Glynville, over an entire ledge of rock, afford great conveniences for mills and factories.

ORDINATION.

The Rev. ISRAEL GURLEY ROSE was ordained to the ministry in the 2d Church and Society in Canterbury, on the 9th ult. Introductory prayer by the Rev. Chauncy Booth, of Coventry.—Sermon by Rev. Orin Fowler, of Plainfield.—Consecrating prayer by Rev. Jesse Fisher, of Scotland.—Charge by Rev. Levi Nelson, of Lisbon.—Right Hand of Fellowship by Rev. Thomas J. Murdoch, of Canterbury.—Concluding prayer by Rev. Daniel G. Sprague, of Hampton.

The African School in Pittsburgh, (Penn.) exhibits the novel sight of a grandfather, father, and son, employed in the same school, at the same time, in learning the word of God. In this school, a colored woman, and in another school many young persons, have become worthy members of the church of God.

Power of Gunpowder.—A few days ago, on the upper section of the James river canal, a mass of rocks weighing 544 tons, was fractured by one blast: the rock was 65 feet long, 10 feet broad, and 11 feet thick.

Napoleon Buonaparte, during his military career, fought fifty pitched battles—ten more than Caesar.

He who puts off repentance till tomorrow has one day more to repent of and one day less to do it in.

GENERAL AGENTS

FOR THE RECORDER & TELEGRAPH
Hartford, Conn. Messrs. Goodwin & Co.
New-York City, Mr. J. P. Haven, No. 182, Broadway.
Utica, N. Y. Mr. Andrew Merrill.

Newark, N. J. F. A. G. Hinman, Esq.
Philadelphia, Mr. E. L. Littel.
Charleston, S. C. Mr. Joseph Tyler.

Statesville, N. C. Rev. Daniel Gould.
Harrisburg, Pa. Mr. McKenney, Esq.
Washington, C. D. Rev. Reuben Post.

Wilmington, Del. Mr. Joseph Scott.
Marietta, Ohio, Mr. David Putnam.
Fredericksburg, Va. Mr. Wm. G. Ladd.

Petersburg, Va. Mr. Abel Head.
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